DOCUMENT RESUME

ED 299 193 SO 019 330

AUTHOR Hodge, R. Lewis
TITLE Elementary Citizenship: A Study of Civic Values Via R. Freeman Butts' Decalogue.
PUB DATE Apr 88
NOTE 21p.; Paper presented at the Annual Meeting of the American Educational Research Association (New Orleans, LA, April 5-9, 1988).
PUB TYPE Reports - Research/Technical (143) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Citizenship Education; Classroom Observation Techniques; Classroom Research; Content Analysis; Elementary Education; Grade 3; Health Education; Moral Values; Reading Materials; *Social Development; Social Studies; *Social Values; Teacher Student Relationship; Textbook Content; *Values Education
IDENTIFIERS *Butts (R Freeman)

ABSTRACT

Recent concern about citizenship education has resulted in the examination of how civic values are presented in the classroom. Using the 10 civic values from R. Freeman Butts' "The Revival of Civic Learning," two third grade classrooms and their teachers are observed, and the textbooks for reading, social studies, and health are examined to determine how Butts' civic values are taught at this grade level. The 10 values are justice, freedom, equality, diversity, authority, privacy, due process, participation, personal obligation for the public good, and international human rights. From the classroom observations, the civic values of justice, freedom, equality, and authority occur through teacher-student interaction, and all the values except international human rights appear throughout the daily lessons. From the textbook examinations, all the values except privacy are presented through statements, photos, or actions, and these values occur more frequently in textbooks where the civic value played a larger role. For example, participation appeared eight times in the social studies' textbook compared to only once in the health textbook. While the civic values are spoken of or are practiced in the classrooms, they are not prevalent. The conclusion is that Butts' decalogue is not commonly understood or taught by teachers if these two third grade teachers and classrooms are representative of others. (DJC)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED299193

ELEMENTARY CITIZENSHIP

A Study of Civic Values via R. Freeman Butts' Decalogue

by

R. Lewis Hodge
Department of Curriculum & Instruction
The University of Tennessee
Knoxville, TN 37996

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
R. LEWIS HODGE
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

SO 019 330

A paper presented at the annual meeting of the
American Educational Research Association, 1988

PURPOSES. The purpose of this study was to determine the extent to which a pair of third grade classrooms in a suburban school impart a decalogue of civic values described by R. Freeman Butts. Subordinated purposes of the study included examining the general nature of citizenship education, the measurability of Butts' decalogue, and the prospects for The Revival of Civic Learning (to borrow the title of Butts' text of civic education, 1980.)

PERSPECTIVE. One presupposition of this research is that in order for the pluralistic United States to enter the 21st century as a leading, democratic nation, there should be some sort of operationalized "democratic citizenship" being provided by the public schools. Even if this presupposition is in error, the research remains valid as long as "citizenship" remains a credible curriculum concern. (Given the relationship of citizenship to socialization and the American political process, its significance may be increasing.) Decisions about the appropriateness or the nature of "citizenship education" must be made with knowledge of the degree to--and the form in--which it is taking place. Butts' construct of ten civic values provides one way of measuring "citizenship education" (Butts, 1980).

Why "citizenship education"? The major assumption is that democracy is a good thing, such a good thing that we should encourage all other nations to adopt or adapt it; a most effective way to promote democracy is to model it, to prove it. We can best prove it by living it well--perhaps even improving it. Of course, that means each succeeding generation has to pick up where the preceding one leaves off. Presumably, the better

prepared a generation is to perpetuate or improve upon a democracy, the more likely it is to succeed. Thus, a public school's function should be to cultivate that democratic leadership through appropriate education. Another assumption is that the public schools are a significant, if not the best, place to promote democracy.

The past bicentennium of the U. S. Constitution provided many opportunities to proclaim the virtues of our democratic form of government as evidenced by two centuries of success; the future could be reasonably declared hopeful if not assured. That future has begun to look less robust over this decade with fundamental changes in our economic status. We have unprecedented negative trade imbalances, national indebtedness, and general economic sluggishness. Some forecasters are projecting a general decline of the United States if both economic and certain civic values are not significantly alterred, e. g., Peterson, 1987.

No "research paper" commentary can adequately address the challenges facing this country in accomodating freedom with all its pluralistic variations while proceeding into the 21st century as a cohesive model of democracy. Even the "melting pot" metaphor is seldom used in textbooks anymore in recognition of the perpetual diversity of religious, ethnic, and the many other groups of people. Whether from a motivation of ideology or economy, there may soon be increasing pressure for the public schools to reinstate an emphasis on something commonly called, "citizenship education."

Consider the fact that some countries have national political and educational agendas to propogate their versions of

"citizenship education." In Russia, for example, individual variations and ethnic pluralism are deliberately countered with a standardized curriculum emphasizing, among other things, a "communist personality" (Muckle, 1988, page 15). Of course, just because the Russians indoctrinate a common citizenship is not sufficient cause for us to do it. However, there is a common premise that national unity contributes to international prominence more so than multi-cultural accomodation. We may be increasingly compelled to "choose" between an emphasis of more pluribus or more unum.

Perhaps no existing curriculum model is adequate to deal with the United States' version of democratic citizenship education. Nonetheless, one prominent citizen is encouraging The Revival of Civic Learning, namely, R. Freeman Butts (1980). Butts has formulated a decalogue of civic values. He accepts the overarching goal of education as that of preparing informed, thinking citizens. He believes that the ". . . basic ideas and values of democratic citizenship should become the core of knowledge and participation that makes up a curriculum design for the educated citizen. . . Although there will not be universal agreement as to what these key ideas and values are and there is no intent to impose a single curriculum design upon all schools in the nation, I think that the profession should be trying much more rigorously and vigorously to become sophisticated and explicit about the substantive ideas and concepts that form the common core of American citizenship" (Butts, 1980, page 132). He offers his decalogue as an attempt to promote this effort.

His ten civic values are very briefly summarized as follows. 1) Justice. This value is prevalent in schemes of values, often at the top of heirarchies of values, e. g., Kohlberg's stages of moral reasoning. Key ideas in Butts' use of the term are fairness, right (more so than good), and equal rights. 2) Freedom. Although an encompassing term, key concepts are dignity and participation. Butts also discusses the conflict between public and private freedoms. 3) Equality. The major ideas are equal opportunity and public education. 4) Diversity. There is a major tension between pluralism and integration; the difficulty of having both is great but possible, though continual compromise may be necessary. 5) Authority. Butts chooses to emphasize legitimate power and the exercise of responsibility. 6) Privacy. Essentially, this is the right of individuals to control the information about themselves which is communicated to others. 7) Due Process. Even in schools, Butts contends, there should be knowledge of and practice in due process. 8) Participation. It is paramount in democratic societies to interactively deal with ideas and their practices, although the reality of that is limited by the size and complexity of our society. 9) Personal Obligation for the Public Good. Four terms imply this concept very well: loyalty, patriotism, discipline, and duty. 10) International Human Rights. Butts believes we should be thinking about the rest of the world as well as our own nation. He endorses "global education," and he thinks we need to cultivate a sense of interdependence with other nations. These 10 values are described in The Revival of Civic Learning; he acknowledges the complexity of his proposal; readers can expect to find

provocative and countervailing notions.

Following the naturalistic study of two, third grade classrooms, all the information was screened through Butts' decalogue.

SETTING. One logical starting place for studying citizenship education is the lower elementary grades. Third or fourth grade seemed reasonable in view of the maturity level of children and the probablilty that Social Studies would be an official part of the curriculum. Furthermore, the community setting in which the study was done had a cluster of three buildings for grades 1-8; since one of the divisions was between grades 2 and 3, the school containing grades 3 through 5 was chosen. Grade three, the "entry point" for this school, appeared to be a reasonable entry point for this study and the expected, subsequent studies.

The school is located in a metropolitan community of 320,000 people with a relatively diverse economic base, but the number of U. S. Government and university employees is larger than usual. The part of the county which the school serves has been the fastest growing part for two decades; it is a moderately diverse, suburban population. There are still a few semi-rural residences, but most of the students come from suburban neighborhoods of mostly middle with a few upper SES homes. There are also several apartment clusters, and they do range from lower to upper SES families. The 625 students themselves are of a several ethnic backgrounds (though numbers are small), including Oriental and black. The families are a typical range from recent divorcees without other family to couples from third generation families. The only group not represented in this school is inner city blacks

and whites. (The county black population is less than 10%.)

The community was also chosen because it appeared to be one which would be politically active, that is, one which would be generally supportive of "good citizenship."

The school facility is 17 years old. The building's exterior is somewhat modern block design with dark, earth-tone brick and glass; it still looks like a school, but it is distinctive. There are two large playground areas with several pieces of playground equipment. Inside, the building is open except for the enclosed office in the center of the building, the music room, and the gym. The school is laid out in quadrants, each with enough space for "four classrooms." The quadrants are physically divided from each other, and the teachers in each quadrant have set up bulletin boards and other dividers to further separate themselves into pairs of classes. The pairs are not separated except with natural space. The school appears to have been relatively well maintained.

The principal has been the sole administrator for eight years. I would describe him as business-like and approachable. He was around the student traffic zones before and after school; his clasroom appearances seemed to be purposeful. He spoke to the children by name, included personal knowledge of them in his conversations with them, and talked just loudly enough to be heard. His announcements came only at the beginning and end of the day, and they were friendly, forthright, and efficient.

The two teachers were recommended for this research by the principal. One had been teaching third grade for several years, and the other was new with the third grade though an experienced

fifth grade and resource teacher. Although newly paired, they frequently consulted about everything from curriculum to time to reports. Their 55 students were ability grouped for language arts and math. Each teacher taught all the students at least once during the day.

METHODS. I was a non-participant in a naturalistic setting. The majority of the data for this study came from field notes. The notes were made with no intent to record only "decalogue relevant" information, although I was necessarily familiar with Butts'ten civic values. Other significant data was gathered from a simple analysis of four textbooks. Qualifying information was gathered from the principal and both teachers before and after the study.

Beginning the first day of school, Fall 1987, field notes were made of the ongoing teacher-directed classroom activities, teacher-student interactions, and selective student-to-student interactions. Field notes were also employed the first Monday. Thereafter, field notes were made Tuesday of the next week, Wednesday of the following, and so on until each day of the week had been covered. (This being my first "qualitative research" endeavor, I subjected my notes to two experienced colleagues for critique. They recommended more comprehensive notes for shorter periods of time.) Subsequently, I returned to the classrooms for three, one hour observations. Relative to the study, only one day differed markedly from the others--the day of a pair of movies about sex roles and family relationships.

The principal was interviewed before school opened to discuss the purpose of this study and afterward for his response to the tentative findings. I did not explain Butts' ten civic values

through which I would be analyzing everything, although I referred to his emphasis. My visit with both teachers was similar in nature. The principal and both teachers expressed an interest in and a willingness to accomodate my study of "citizenship education" and how third graders learn to become good citizens. During these interviews, they declared that citizenship education was important and that it took place in their school.

Statements and action depicted in the field notes were first marked off into "occurrences" of civic values; by definition, when one of the ten civic values became manifest, or began, and then ended, it was considered an "occurrence." No occurrences exceeded an approximate paragraph; most were one or two sentences. In turn the occurrences were categorized in two dimensions: 1) according to Butts' decalogue of civic values and 2) according to whether each value was forthrightly presented by name and description or demonstrated/enacted. For example, when one of the teachers talked with Daniel on the playground about overstaying his 100 count of swings, he was asked to judge his own behavior in terms of "fairness;" this was credited as an example of "Justice, Stated," because the student was questioned directly about one of Butts' major descriptors of Justice, fairness and equal rights. On the first day, one of the teachers told a student not to be upset if he were placed in another group because it would be for his benefit; this was categorized as "Justice, Demonstrated," because the action implied the concept of Justice but was not described as such. The total number of occurrences by category are presented in Table 1, next section.

Four textbooks--one health, two reading, and one social

studies--were also analyzed for content related to Butts' decalogue of civic values. As with the classroom activities, an "occurrence" was simply the beginning and the ending of a civic value; however, "occurrences" in the textbooks were as brief as a photograph and as long as a complete story. The occurrences were categorized in two dimensions, the first being one of Butts' ten civic values. The second dimension was subdivided into three rather than two ways, or means. A)Some values were identified by name and/or defined or described. B) Some values were implied with visuals or photographs. C) Some values were shown in action, i. e., the narrative described action which illustrated the occurrence of the value. The total textbook occurrences are provided in the Table 2, next section.

FINDINGS. Within the context of the daily classroom, all but one of Butts' ten civic values were addressed in one way or another. See Table 1 for distribution of occurrences. Most of the nine were "demonstrated" more than overtly "stated." These teacher were "teaching " more than "preaching" civic values.

TABLE 1
EVIDENCE OF CIVIC VALUES - TEACHER BEHAVIOR
NUMBER OF OCCURRENCES
DECALOGUE

	JUST.	FRDM.	EQLTY.	DIVRS.	AUTH.	PRIV.	DUE PRCS.	PARTIC.	PERS. PUB. GD.	INT'L HU. RTS.
STATEMENTS	2	1	1		3					
DEMONSTRATION	20	15	4	13	24	2	3	16	6	

Notice that "Authority" was the most prevalent of the civic values demonstrated. Basically, these were cases of drawing student attention to the authority legitimately exercised by these

teachers in the classrooms; there were other cases pertaining to school rules and the principal, but there were no cases of student authority as described by Butts. Students did exercise personal responsibility and assume defined roles as classroom citizens, but this was not deemed "Authority" as described by Butts.

The relatively frequent occurrences of "Justice" were typically cases of the teachers overseeing student behavior for conformity to the rules; in effect, they were exercising fairness as those rules related to students' equal rights within the classroom. The occurrences of "Freedom" were a mixture of teacher application of rules, examples provided by two movies, and varied classroom examples (dignity, freedom of expression, etc.). "Diversity" included voluntary, inter-ethnic activities among the students, individual decisions, and several (eight) examples from two movies. "Participation" included several examples of student interaction regarding classroom rules, self-directed organization during recess, and relatively "open" classroom participation; "participation" did not include students participating during normal lessons, e. g., paying attention or answering teacher questions.

Since the two movies accounted for 18 of 103 (17 %) of the total occurrences, they warrant an accounting. They were from a 1974 McGraw-Hill series, "Free to be you and me." The two were entitled, "Friendship and Cooperation" and "Expectations," dealing with interpersonal relationships and sex-roles, respectively. The catchy music, stimulative visuals, and mixture of popular persons with animation seemed attention-holding. Like the teachers, they emphasized certain values more by Demonstration than by Statement:

Diversity (8 occurrences), Equality (4 occurrences), Justice (3 occurrences), Freedom (2 occurrences), and Authority (1 occurrence). However significant the movies may be in fostering "Equality," when the two classes departed for recess immediately following the film, the boys and girls quickly exercised "Diversity" to do they things they normally did during recess by sex-segregated groups.

Four of the civic values were seldom addressed during this study: Equality, Privacy, Due Process, and Personal Obligation for the Public Good. There do seem to be logical reasons for their occurring during the course of a classroom day, but their relative infrequency suggest their relative importance to these third grade classrooms. "International Human Rights" was not implied at all, but neither were there many, natural classroom situations where they would be.

One statistic not supplied in Table 1 is the number of occurrences of civic values in comparison to the total number of occurrences in the classroom. This figure might be suspect because of the difficulty in quantifying "total classroom occurrences", which is more difficult than quantifying "civic value occurrences." Nonetheless, the percentage of classroom occurrences which were labelled "civic values" was approximately 5.5% of the total. Quantifiably, that figure may imply little going on in "citizenship education" especially when compared to the relativley few occurrences of most of the values in view of the nine days in which data was collected. However, the reader should keep in mind that several limiting factors are at play. This is the third grade, and this may be too early an age to

emphasize the civic values. The emphasis continues to be "basic skills" in the two classrooms studied. There were also civic values which were not counted as occurrences because they did not conform to Butts' ten values, but they may still constitute "citizenship education." Nonetheless, Butts' civic values were being taught: they were spread out over the days observed, and, if done consistently over the school year, they may be learned.

Collectively, the four main textbooks used in third grade addressed nine of the civic values. Overally, the textbooks were less systematic than the teachers and much less comprehensive. See Table 2.

TABLE 2
EVIDENCE OF CIVIC VALUES - TEXTBOOKS
NUMBER OF OCCURRENCES
DECALOGUE

TEXTBOOKS, PUBLISHER, MEANS OF EVIDENCE		JUST.	FRDM.	EQLTY.	DIVRS.	AUTH.	PRIV.	DUE PRCS.	PARTIC.	PERS. PUB. GD.	INT'L HU. RTS.
HEALTH, MERRILL	STMNT			1	1	3					
	PHOTO				5	1					
	ACTION					1			1	8	
[1] READING, HARCOURT	STMNT										
	PHOTO	2			1						
	ACTION	4						1			
[2] READING, HARCOURT	STMNT				2						
	PHOTO				2						
	ACTION										
SOCIAL STUDIES McGRAW HILL	STMNT	2	1			5			2	2	
	PHOTO									1	1
	ACTION		1			3			6	7	

1 RING AROUND THE WORLD
2 WIDENING CIRCLES

Only one textbook dealt with more than half the civic values--the social studies one. The health textbook dealt with half of the civic values; the nature of the health book was personal enough to include human relations, which probably explains why

five civic values were mentioned at least once. The reading books contained a mixture of interesting fiction, fantasy, science, natural history, art, animals, drama, and mystery. Some of the stories communicated personal virtues, i. e., honesty, friendship, helping others; but few presented "civic values." Categorizing some of the occurrences into civic values pointed up the difficulty of applying Butts' decalogue; this general difficulty is discussed later in the paper. In Ring Around the World, I credited "Justice" to the story of a baker (the plaintiff) who went to the judge to claim compensation from the defendent who smelled his breads; the judge made the defendent hand over a bag of money which the baker had to return after feeling her money. In Widening Circles, I credited some stories of interracial apartment dwellers with "Diversity." The few occurrences of civic values in the two reading textbooks might be expected, but there are ample stories of freedom, equality, due process, etc., to make possible the inclusion of more examples related to Butts' civic values.

The social studies textbook was basically a general facts book. Published by McGraw-Hill, Communities does not seem to follow its title in any particular way. It deals with map skills of present day America, selected pre-colonial history, contemporary Canada, and ancient and recent Mexico. Its coverage of the civic values was, thus, limited by its approach. As with the reading texts, some things in the social studies text seemed of civic importance but were not determined to fit into any of Butts' decalogue. For example, zoning is an important, civic concept, but I could not rationalize placing it anywhere in the decalogue.

During the social studies text analysis, two specific, content matters seemed significant enough to warrant mention--ethnic equality and religion. In Communities, the unique multi-cultural attribute of the Los Angeles area was explained. The practice of inequities was very cautiously suggested: during World War II, ". . . Japanese-Americans were put into work camps. They could not take care of their farms and homes. So many lost their property. This was a very sad time for Japanese-Americans" (p. 154). There was no indication that this was necessarily a sad time for nonJapanese-Americans, nor were there any hints as to who put the Japanese-Americans into such camps or why. The text continues with an upbeat: unable to return to their farms, many Japanese-Americans then opened businesses and entered the professions. Explaining matters of justice and diversity (to mention two applicable civic values) may not be easy at the third grade level, but surely a textbook can be more forthright.

McGraw-Hill's treatment of religion in Communities is both very limited and imbalanced. There are two clusters of references, one in the United States and one in Mexico. The references in the United States are very limited: "missions" and "churches" are mentioned, but their significance is unclear. "Church" is acknowledged three times as a community building. Such objectivity seems unduly sterile since churches are important to many ethnic groups; moreover, that objectivity is not sustained.

Christianity, a major religion in most North American communities, has only one reference, and it is negative. Two main points are that Cortez and his soldiers took gold from the Aztecs and that the Spanish wanted the Aztecs to become Christians. "So

they began destroying the Aztec temples"(p. 236). Later, a famous Mexican priest, Miguel Hidalgo, is credited with an effort to gain freedom from Spanish rule. However, the only other references to "priest" in this chapter were the ones to Mayan priests, who were also defined as scholars. The logical inference was that Hidalgo was a scholarly, Mayan priest. In truth, Hidaldo was a Catholic priest with considerable conviction. The Aztec religion receives favorable treatment while the Christian faith receives unfavorable treatment. A third grade Social Studies textbook may not be the place to explain Aztec, large-scale human sacrifices and Christian dissension, but the single, unfavorable reference to Christianity seems prejudicial.

After the analysis of the field notes and the textbooks, the prinicipal and both teachers were again interviewed. The emphasis during the interviews was to glean their perceptions of citizenship education and to solicit their reactions to the tentative findings that most of the civic values were present but hardly prevalent. Of course, "citizenship education" was indeed taking place, but their concepts did not correspond directly to Butts'. The principal's model of "good citizenship" is, in his words, "Those personal and social values, attitudes, and behaviors which lead to personal fulfillment and successful living in our society." The teachers used such phrases as friendly to all others, share materials, honor the feelings and belongings of others, honesty, and behaving without punishment. Both the principal and the teacher said they emphasized rewarding good behavior of all sorts; field notes confirm their claims. In short, their emphasis upon "citizenship education" is directed

toward good behavior as a citizen of the school; Butts' civic values are related to civic values for active, United States citizens.

LIMITATIONS. Two major limitations were associated with this study. First, the school administrator and teachers believed that they were teaching "citizenship education" and could qualify that claim. They perceived that one of their underlying responsibilities was to teach their incoming third graders how to act like good citizens, which they meant to include relating rightly to one another, respecting people and property, and developing a sense of belonging to the school community. Thus, some values related to citizenship were not counted in Butts' ten values. For example, responsibility and cooperation appear essential to democratic citizenship, but they could not be included except as part of, say, Justice and Participation, respectively. Others of Butts' ten citizenship values were indirectly manifested by the teachers as part of the "institutional maintenance" (see LeCompte, 1974). In short, the school's "citizenship education" did not fully fully jibe with Butts' decalogue. Translation was sometimes necessary. Such translation brings up the second limitation.

Categorizing statements into one of Butts' ten civic values is not difficult when the same language is used. Recall that the same language was not often used by the teachers, though it was more frequently used by the textbooks (see Tables 1 and 2.) However, some of the classroom patterns of behavior were less easily ascribed. Perhaps the situation in which the teacher helped two boys work out their encounter during the fire drill

could be properly described as the occurrence of three civic values: "Privacy" was credited to the teacher's questions of both students to explain what happened as each believed since neither student was challenged by the teacher; "Due Process" was perceived as the manner in which the teacher directed the conversation through interactive dialogue to an agreed understanding of one another; and their closing with apologies and a handshake was labelled, "Justice."

However, other matters were less clearly a given civic value. For example, during a recess, several boys worked out the organization of two teams without teacher assistance. Should I have credited this as "Participation", as I did? They were practicing the kinds of activity which Butts describes, but they were not directly "civic." I also did not label this as a violation of "Equality" since girls were not a part of this activity; girls were not excluded--only boys chose to play basketball that day, though girls chose to play on other days. Perhaps I attempted to read into third grade activity higher levels of civic activity than were really occurring in accordance with Butts' descriptions and explanations.

CONCLUSIONS. R. Freeman Butts' decalogue of civic values did occur in the third grade classrooms studied. They were spoken of in the language, demonstrated in various classroom activities, and cited in the textbooks. However, they were not prevalent, occurring rather infrequently and, in some cases, translated as occurring when they might not have been. Thus, the primary purpose of the study was accomlished if not fulfilled.

The subordinated purposes were also accomplished in part. The

general nature of "citizenship education" as practiced in these two classrooms were somewhat less oriented to the development of citizens for an American democratic society than to the needs for sustaining order among 30 children. The measurability of Butts' decalogue proved possible in many cases but questionable in others. Further study of the presence of Butts' civic values may require some clarification of what the practice of his civic values looks like among children.

The prospects for The Revival of Civic Learning are inconclusive. If these teachers are in any way representative of others, Butts' decalogue is not commonly understood and taught. In order for his civic values to be imparted in the schools, they will have to be put forward systematically: given the plurality and the decentralization of this culture, that would be quite an undertaking. I suspect many readers would concluded as I did after studying Butts' decalogue: these are good ideas, I would rewrite or reword several of them, something akin to them may be essential to our society, but I am not sure I want to get involved in implementing them.

R. Freeman Butts' is an accomplished and respected educator. He has expressed his committment to the furthering of our constitutional form of government in The Revival of Civic Learning. He believes that students graduating from American public schools are not sufficiently prepared to be the American citizens they need to be. Identifying the "Challenge of the 1980's" as "Privatism in Politics and Pluralism in Education," Butts states that "good citizenship" is paramount to the political health of this country. He is not presumptuous about the

canonicity of his decalogue, but he argues very well for its inclusion in the dialogue about a citizenship curriculum--which he does see as necessary for the betterment (and others would say, survival) of this country.

Perhaps we educators have proceeded with the premise that a good education will foster the logical conclusion among students that a political democracy is a given. That premise may not be so. Perhaps a better premise is that American public school students will not struggle to sustain a political democracy without being inculcated by a public school system to do so. These premises warrant examination in the assessments of "citizenship education."

BIBLIOGRAPHY

Butts, R. Freeman. The Revival of Civic Learning. Bloomington: Phi Delta Kappa, 1980.

Early, Margaret; Elizabeth K. Cooper; and Nancy Santeusanio. Ring Around the World. Atlanta. Harcourt Brace Janovich, Publishers, 1983.

Early, Margaret; Elizabeth K. Cooper; and Nancy Santeusanio. Widening Circles. Atlanta. Harcourt Brace Janovich, Publishers, 1983.

Goetz, Judith Preissle and Margaret Diane LeCompte. Ethnography and Qualitative Design in Educational Research. Austin: Academic Press, Inc., 1984.

LeCompte, Margaret Diane. Institutional Constraints on Teacher Styles and the Development of Student Work Norms. Unpublished dissertation. University of Chicago, 1974.

Meeks, Linda Brower and Philip Heit (Editors). Health: Focus on You. Columbus: Charles E. Merrill Publishing, Co., 1984.

Muckle, James. A Guide to the Soviet Curriculum. New York: Croom Helm, 1988.

Peterson, Peter G. "The Morning After." The Atlantic Monthly. October 1987, Pages 43-69.

Speas, Joyce; Leonard Martelli; Alma Graham; and Lynn Cherryholmes. Communities. New York: McGraw-Hill, 1983.